

# THE STUMBLINGSTONE.

"BEHOLD I LAY IN SION A STUMBLING-STONE AND ROCK OF OFFENCE."—Romans IX., 33.

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## The Nature of God. His Love, Wrath, Atonement and Justice.

"This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17: 3.

Ignorance of God and of Jesus Christ is the greatest error of these last days. And the reason men don't know God is that they have not had experience of his salvation by faith in Christ. There are so few who faithfully preach him in these times, and because men do not honestly look into his inspired word, but form an idea of God after their own hearts and corrupt imaginations.

The ideal of government which the guilty cherish is always of the opposite character to that which the virtuous and law abiding approve. Precisely so is the ideal which men have of God determined by their own moral state, whether their hearts are corrupt or pure. The righteous love a totally different God from what the wicked entertain. A God of justice and severity toward the wicked is the opposite character to what the wicked ascribe to him, and hence is the only true ideal of God. This corresponds precisely with the God of the Bible in both the Old and New Testament, and also corresponds with the God of nature.

### THE ATTRIBUTE OF LOVE.

"GOD IS LOVE." This is his essential nature and character. False ideas of God come from false ideas of love more than anything else. It is sweet for the guilty to contemplate a God of love in the sense they mean, because it disarms their guilty fears. But the awful mistake is in their false idea of love.

We want to know first, the different senses in which the word is used, to discover the deception.

Wolves love sheep, spiders love flies, devils love souls; Jesus says Publicans and sinners love those who love them, and all wicked men love those in whom they have selfish gain or gratification. Animals also love their young. Natural kindred love each other. All this love has only a selfish basis and seeks the good of its object only so far as selfish feelings and desires are gratified. This blind love is ascribed to God, which makes no distinction on account of character, and hence does not contemplate the good of the creature. This love has no moral virtue, and it converts men into devils by devouring instead of saving its object. It is blasphemous to attribute such love to God.

Again, true love is distinguished into various degrees or kinds. In the full sense of the word it means an approval, admiration for, delight in as well as attachment and devotion to its object. Theologians call this the love of complacency.

To say that this love is exercised by a holy God toward wicked men is a most horrible imputation against his character. And yet this word is used by most of the religious world to-day as expressing God's mind toward all sinners. We find no such love as this ascribed to God in Scripture, but just the reverse of this all through the Bible.

We read "God so LOVED the world that he gave his only begotten Son that whosoever believeth on him might not perish."

SO LOVED the world, indeed. That text expresses it. The word love is used to express a disposition for any act of mercy or kindness toward the undeserving whom God cannot approve or delight in but does abhor, while he spares and seeks to save from their hatefulness. So LOVED the world, that is he loved the world to that ex-

tent or in that sense that he was willing to spare and offer a sacrifice to save. Love in limited and qualified sense, yet wonderful and infinitely affecting to the sinner, while it only increases his horror so long as he refuses to repent.

God sends the rain on the just and unjust, causes his sun to shine on the evil and the good. Every act of mercy to the wicked is a manifestation of what is called love, yet it is not love in a full sense. It has no approbation for or delight in the wicked, but wills that they be spared, and have opportunity to repent. In this sense only God loves his enemies. He commends his love toward us in that while we were yet sinners Christ died for the ungodly. This is the kind of love we have for our enemies, pray for those who despitefully use us, and return good for evil in all cases. But this is not love in its ordinary sense. It does not mean that we should approve, or delight in, or fellowship, or become attached to any who are willful sinners and enemies of God. God is not represented as loving sinners as such in Scripture with qualified love or attachment to them, but just the reverse. While he spares and offers mercy he is represented all through Scripture as full of wrath and abhorrence for those who will not repent.

It makes no difference what words we use, we want to understand the true sense conveyed.

### WHAT VIEW OF LOVE DOES THE BIBLE EXHIBIT?

Beginning with our first parents, did God show that fond indulgence after Adam's fall, that the enemies of righteousness call parental love, that overlooks a willful sin in a spoiled child, and only fondles him the more? Did God tell the poor creatures who had eaten forbidden fruit how he loved them, and then try to win them by greater indulgence in the luxuries of paradise? Did he turn them loose to wander at pleasure beneath the bowers of that delightful garden? No, a flaming sword of vengeance hangs between them and the tree of life, they are turned out to dig for a living and die at last, and the very ground and all nature is cursed for their sakes. Such is the first scene of history in which figures the God of love! How utterly in contrast with that soft ideal which now comes from the religious press and pulpit! Another God altogether.

Almost the next scene in history is that of a flood that surprises and dashes to the ground and drowns and drowns the multitude up the hill-sides and mountains until the last shrub or crag is covered with the angry waters, and the helpless infant and mother and aged and young who had climbed up and clung to the last shred of hope with shrieks of despair sank in horrible death! Such again is the God of love revealed in his disposition toward incorrigible sinners and their households. Not exactly the sweet tender being with which hirelings to-day are soothing our hundred fold more guilty populations of Christendom!

A very little later and five cities of the plain with all their teeming populations are suddenly overwhelmed with a miniature hell of fire and brimstone. And so terrible was the wrath that the wife of the fleeing family of Lot, for looking back, was made a monument of vengeance.

Near the same time old Abraham, the favorite of God, is seen leading his darling son Isaac like a sheep to be sacrificed, a trifling circumstance yet full of meaning showing the holy jealousy of the great heart of infinite love lest some creature share our love which is due to him!

A little later the angel of death hovers over Egypt, and the first born in every house is a corpse because the king refuses God's command to let his people go. And then Pharaoh's armies are all engulfed in the angry sea which had opened to let Israel through. Such is the discriminating love of our God which delivers those who trust him, and crushes out his foes.

And need I follow Israel through their chequered history of constant rebellions and divine visitations of fury? It is all expressed in the vivid verses of Deuteronomy 32, the song of Moses.

"They provoked him to jealousy, with strange gods, with abominations provoked they him to anger. 17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. 18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee."

19 And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. 20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith."

21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation."

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. 23 I will heap mischiefs upon them; I will spend my arrows upon them."

35 To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."

36 For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left."

37 And he shall say, Where are, their gods, their rock in whom they trusted. 38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection."

39 See now that I, even I, am he, and there is no god with me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand."

40 For I lift up my hands to heaven, and say, I live for ever. 41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me."

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy."

This song Israel were required to often repeat. There is something of a contrast between it and the songs of Sankey and all the reputable revivalists who are lullabying the people to sleep with strains of divine love. It is a different God altogether from what is now generally known. This is the God of the Old Testament through.

But now under the gospel, they teach that we have a different God. How is it?

We first hear of his birth in Bethlehem in human flesh, and what then, is Herod and all Jerusalem delighted with this new manifestation of Love incarnate? No. We read that Herod was troubled and all Jerusalem with him. Their guilty consciences told them that he was no honey of a god which the wicked would welcome, but only the same dread Jehovah of Sinai clad in mortal flesh.

The fury with which Herod chased the phantom of his guilty imaginations in the slaughter of innocents, shows his appreciation of Christ's true character.

And who is this Jesus, the express image of the Father's person, and the embodiment of his love? Hear him:

"Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter the kingdom of heaven.—Many will say unto me Lord, Lord have we not prophesied in thy name, in thy name have cast out devils, in thy name done many wonderful works? Then will I profess unto them I never knew you, depart from me ye that work iniquity."

Woe unto you scribes and Pharisees, hypocrites, and again and again, Woe unto you Scribes and Pharisees hypocrites, who make clean the outside of the cup and platter,—make long prayers and shall receive the greater damnation.—Compass land and sea to make a convert, and when he is made ye make him two fold more the child of hell than yourselves."

"Ye fools and blind,—Ye blind guides which strain at gnat and swallow a camel,—Ye also outwardly appear unto men to be righteous, but within ye are full of hypocrisy and iniquity.—Ye are the children of them that killed the prophets. Fill ye up the measure of your fathers."

Ye are of your fathers' blood, ye are murderers from the beginning, and abide not in the truth,—and because ye say the truth ye believe me not.—If I should say I know him not I should be a liar like unto you.—Ye serpents, ye generation of vipers, (snakes) how can ye escape the damnation of hell?"

Such fierce maledictions, not once or twice, but every time he encountered the pious sectarians and leaders of the church at Jerusalem, who were as nice religious men as you can find in all the ranks of the modern second-blessing anti-tobacco holiness, full of zeal for converts, and for religious whitewashing as any in these days, full of sweetness and gentleness toward all the false, and as full of venom as any now toward those who like Jesus uncover their hypocrisy. This opens up to our view the same awful Jehovah whose flaming sword expelled our first parents from Paradise, drowned the guilty world, burned the cities of the plain, drowned Pharaoh's army and in fury left the earcasses of a whole generation of his own Israel in the wilderness. It is the same hot displeasure at willful sin.

Not even the sword of the angry Elijah which cut off the heads of four hundred and fifty false prophets was so keen and terrible as the blade of fierce denunciation from the lips of Jesus, which exasperated those pious sinners to a madness that gnashed on him, and with fiendish hate mangled his body on the cross.

Meek personally; and gentle as a lamb even unto death, there glowed in the Spirit of his mouth the same hot fire of wrath toward iniquity which burned Sodom, or beheaded false prophets. The entire spirit of the terrible Elijah was in him, and this is what stirred the fury of a corrupt church to take his life.

Hear him again: "It is better to enter into life halt or lame, or blind, than having two hands, etc., to be cast into hell fire that never shall be quenched, where the worm dieth not and the fire is not quenched.—Cast ye the unprofitable servant into outer darkness where shall be weeping and gnashing of teeth.—Depart ye cursed into everlasting fire prepared for the devil and his angels.—The wrath of God abideth on him.—It will be more tolerable for Sodom and Gomorrah in the Judgment than for thee."

Such are the awful threatenings from the lips of this God manifest in the flesh, which exceed in terror the lightnings of Sinai or the wrath which consumed ancient sinners with bodily disasters. The wrath of the Old Testament God was spent in temporal judgments, but that of the New Testament God in eternal burnings where the guilty worm writhing in torment cannot even have the privilege of death. Where the rich man in hell pleading in vain for a drop of mercy for himself, implores hopelessly for his five brethren on earth that they be warned not to come where he is!

Such is the New Testament God in Jesus Christ whose name is Love! O, it is not the being with which the pampered hirelings of all sects are to-day soothing and lulling the fears of a guilty church and world for their money and honor!

The Christ and the God with which modern revivalists are winning converts is a "sugar" type, and not the God of the Bible. They are only ripening the guilty world for the sudden and horrible surprise of disappointed hope.

There never were such villains, prowling wolves in pursuit of innocent victims of lust or malice, on earth or in hell, as all those preachers and publishers who are for selfish gain soothing the fears of the guilty by representations of God's love for them in any such sense that his fury will not be poured out on them infinitely more than on Sodom, if they don't repent and cease all iniquity.

Such is the satanic character of *Zion's Watch Tower*, so-called, and all the Swedenborgian writings, and all the Antinomian writings, and all other writings and teachings which represent God as loving the wicked in any sense that conflicts with his abhorrence for them while they refuse to repent and be saved from their sins.

O, all you who hold up a Christ that soothes and draws a rebel world, and don't show the Christ that maddened the Jews with his fiery thrusts, and made hypocrites feel hell torment before the time, the Christ who when he comes again in the clouds of heaven will be greeted with wailing from all the nations of earth, you who are preaching a love Christ that makes the guilty conscience easy without true repentance and putting away of all sin, who teach that he has borne the sin of any who will not repent and cease from sin, you a thousand fold worse than all other destroyers of human life and happiness, are precisely that FALSE PROPHET which will be cast into the lake of fire with the devil, a marvel of guilt and wickedness which will make all other damned forget their pains in astonishment at your hideous excess of enormity and woe!

Talk of the sweet Spirit of Jesus, you who hate the truth of God that touches your sect idols, and spit the venom hell at the uncovering of your hypocrisy, your sweet ideal of Jesus you are yet to discover with horror is only the Angel of light, the Father of lies!

Turning to the apostle Paul, the chief minister of the New Testament God and Christ, hear him say of God's wrath on Israel in the wilderness, "All these things happened unto them for ensamples, and are written for our admonition upon whom the ends of the world are come to the intent that we should not lust after evil things," etc. So then, it is the same God of the Old Testament that we have to deal with, and his judgments on Israel show what we are to expect of his wrath if we are guilty of lustful, church frolics, golden calves, man-made churches, strange altars, strange incense, fornication literal or spiritual, other husbands and names besides Jesus our true Bridegroom, broken cisterns of man's organisms instead of the Fountain of living waters, Antichrist heads and church doors besides Jesus, and all other sin. The same God who said vengeance is mine, I will repay, I kill, and I make alive, is the God of Paul's gospel who is not only Love but also just as strict as a consuming fire against the wicked. He is the God of Moses, or in the burning cities of the drowning world, which is yet held in reserve for a final burning as literal and awful as the drowning.

Paul preaches "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.—Who treasure up unto thyself wrath against the day of wrath and revelation of the righteous Judgment of God, who will render to every man according to his deeds, to them that are contentious, and do not obey the truth but obey unrighteousness; indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile."

This is enough to show it is the same God in the gospel whose wrath burned no more toward sinners anciently than now.

In Hebrews 10th chapter we have a vivid picture of his vengeance again denounced upon those who sin willfully. "It is a fearful thing to fall into the hands of the living God." And also in the twelfth chapter is repeated that it will be far worse for the sinner under Christ than for the sinner under the law of Moses. By all the dying love of Calvary are the terrors increased a hundred fold over those of Sinai. And then closes the chapter with the awful warning to serve him with godly "fear for our God is a consuming fire."

Lying interpreters have tried to soothe the guilty alarmed by this fearful text, by saying it means only that God is a consuming fire to consume our sins! Why, then, should it excite our fears? Why does the apostle seek to inspire terror for sin by the alarm that our God is a consuming fire, if it is only to consume our sins? This is the most barefaced lie with which the devil ever sought to comfort the guilty! If the worst that can happen to us is to consume our sins, what have we to fear? Neither God nor the devil.

The opposite is the truth as they know when they say it. It is the same devil who says it that told our first parents that God was too good to punish their disobedience.

The Bible from Genesis to Revelations reveals a totally different God from that false ideal of love, who is a consuming fire not to sin, but every sinner who will not repent and cease his sins.

The second-sense teaching which originated with Swedenborg and the devil, which represents all the Scripture words of wrath, punishment, vengeance, etc., as having a second sense or meaning which persons only on a higher spiritual plain can understand, is a spiritualistic lie. If words don't mean what they say, they are of no use to us. All teaching which makes Bible words useless in their natural sense, simply robs us of the Bible, and is down-right infidelity. If God has given us a revelation in words, then his meaning is to be taken in the sense in which the words are understood by all who use the language. Otherwise revelation is a fraud and a pretense only. If we have to depend upon a hidden sense of words which a Spiritualist Free-lover, as Swedenborg was, gets from the Spirit-

land then we, as well as throw the Bible away, and substitute Spiritualism. Blind souls are easily lead by such a blind and false teacher. Bible words have no second sense different from what words are made to express. Figurative language abounds in Scripture, taking literal this to illustrate spiritual, but such figures never have a second sense of spiritual things. To take the cross of Christ never means anything else but the spiritual idea of death to self and the world. It has no second sense.

So baptism never means anything else in Christ's church but spiritual purifying. Under the types of Moses it meant the same. The literal water had no sense in it except holiness of heart God required. So when we read soul, spirit, hatred, love, anger, wrath, vengeance ascribed to God or man, there is no second sense, but a definite idea; the words naturally convey as understood by all who use the language.

Those who teach that the words anger, hatred, vengeance, fury which clothe our God with terror to the wicked, and which number in Scripture the words of love and mercy mean something different from what all men understand by such words, are the most consummate liars and tools of Satan this world ever saw. They are doing precisely what the devil did when he told Adam and Eve God did not mean what he said. There came no more decisive proof that a man is a minister of Satan the angel of light, the father of lies, than any attempt by him to make the awful words of divine wrath and fury against the wicked mean something else or less, offensive to the guilty. God is no different under the gospel than when he drove the guilty out of Paradise, cursed the earth, drowned it, burned his cities, slaughtered his own people a whole generation in the wilderness, and commanded them to slaughter the idolatrous nations. And in his beloved Son, he express image of his person he shows the same mind and heart toward the self-righteous hypocrites that Moses showed when he slaughtered idolatrous Israel or Elijah when he cut off the heads of the false prophets.

The awful scathing cutting, burning words from the lips of Jesus shows the same God of vengeance in Christ's spiritual kingdom, that slaughtered with literal fire and sword under the earthly kingdom; and the apostle teaches in Hebrews 10, and 12, and all the epistles, that the wrath is just as much more terrible in the spiritual and eternal kingdom as the spiritual exceeds the earthly, eternal disaster exceed temporal disaster, the substance exceeds the shadow, and anguish of the soul exceeds that of the body. In that eternal wrath both body and soul will suffer, whereas under Moses only the body perished. "If they died without mercy" under Moses, "Of how much sorer punishment shall he be thought worthy"—under Christ's spiritual kingdom, of which Moses' kingdom was a mere shadow? O, be not deceived by any of those mountebanks, wolves in sheep's clothing who have got you to believe that God so loved the world, indeed as to spare it from deserved vengeance for a short time, and give all an opportunity to repent. "Not willing that any should perish but that all should come to repentance." But he is not slack concerning his threatenings, for he will come as a thief in the night to surprise a guilty world with his fury. This is the Bible view of God. All other views are false. All that diminishes aught of his terror to the wicked comes only from the Father of lies.

All the popular talk about God's love to sinners betrays the working of Satan. God does love sinners in the sense that he spares them and offers them salvation if they will accept it, but he does not love them in the full sense of the word as commonly used. It expresses the most seductive lie that ever came from the pit, when used without qualification. We can say "God SO loved the world." That is Bible, but we can't say God loves sinners, for that is a lie, and is not in the Bible. To say God SO loves, or loves in that sense that he spares and gives a chance to become holy, is true. But that he loves, as love is commonly understood, takes pleasure and delight in sinners and approves them, (that is what is implied in love) is a most blasphemous lie. No holy being could worship such a God as that. No one is any holier than the being he loves. Love means the approval of and delight in the person. Whoever approves, admires and delights in the person of a willful sinner is no better than that sinner. If I indorse a note I become just the same as the man who gave it in my obligation for it. If I indorse a wicked person I become just the same as he is in the eye of the law. The word love is never used in Scripture in this unqualified sense as expressing God's mind to sinners. We do not read that God loves the proud, the false, the idolatrous, the lustful, and the wicked. It would shock even the seared consciences of the world now to say God loves the hypocrite, the adulterous, the proud, the liars, and thieves and profane.

To say God loves sinners in the sense this expression is commonly used means, the same thing. Oh, horrible blasphemy! It is no wonder conscience has almost died out of the land! It is no wonder sin is rampant, and murder and crime in all its sickening details fills the columns of our daily press! God is robbed of his character by a lying set of revivalists who compass land and sea for converts and tell the vile world that God loves sinners, that his wrath is turned away, or don't mean what the words express, or that Jesus by his blood has purchased impunity for the sinner, and turned God's love into that of a strumpet, and the world into a brothel where Deity has unhallowed commerce with wretches that should people hell!

I am glad the God of the Bible is no such monster of polluted love as that, and that he sits just behind the scenes on which the false prophet and the beast are enacting this drama of lies charming the vile millions who have rejected Him and his Christ for his offence, with up-

lifted hand trembling with infinite fury, just ready to sweep them all into the lake of fire, just as we would sweep venomous worms and spiders from our hearth-stones into the flames!

The popular revival hymns of Moody and Sankey and nearly all modern gospel hymn makers mostly portray a God and a Christ who loves with this polluted love, disrobed of that justice and wrath that is essential to purity and Bible ideas of God. There is an awful corrupting power in modern singing which charms the wicked world, when the truth would only inspire terror and dismay. There are more lies sung than preached or published; by music and soft lullabys of love in orthodox churches the devil is doing more to hush the public conscience to sleep than all the Universalist preachers ever did or can do.

That awful hymn

"The day of wrath, that dreadful day," is sung no more.

"And must be to Judgment brought And answer in that day."

is out of date, and in its place we hear:

"Let your deadly doing done," or

"I am so glad that Jesus loves me, even me."

is sung by exultant rebels on the verge of hell, who triumph in the lie that with all their iniquity Jesus has become a shield and a confederate with them in their foul conspiracy of treason against the love of God.

It is precisely of this class Jesus speaks when he says: "Many will say unto me in that day, have we not prophesied in thy name, etc.—and I will profess unto them I never knew you depart from me all ye that work iniquity."

O, "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap."

All nature joins its testimony to the Bible in proclaiming a God of vengeance as well as a God of mercy. The fierce tornado that swept over Georgia and the South hurrying five hundred lives into eternity, sparing neither helpless infants, nor women, nor aged, nor young, but left horrible desolation in its track, and the forms of hundreds of loved ones writhing in every stage of bodily suffering; So also the mighty flood that swept the Ohio valley and bore on its bosom thousands of wrecked homes, and repeated Noah's disaster to hundreds and perhaps thousands who climbed houses, trees, rocks and hills only to find them too low for the strumounting watery death, these events proclaim in thunder tones to our perverse generation that God is the same that scourged the antediluvians and the cities of the plain, who alone kills and makes alive, without whom not a sparrow falls, nor hair is unnumbered!

Ministers of Satan say nature did it. The Bible says God did it!

Who is nature? That blind chance that accidentally slips through the fingers of God to spread desolation and ruin is not God. Whatever power can out-run, or slip through, or over-match all other power, that is God! They try to get a God back of God who does the dreadful work, and thereby soothe the guilty conscience. But the lying whelps only expose their own falseness, for that is the very God who has power to do what that say God could not do. If it is the devil that sends tornadoes and floods, as some say, then the devil is God, and he is to be worshiped and his wrath appeased and propitiated by our sacrifices. But this is a more palpable lie than all. There is too manifest method and design of wrath for sin in all human suffering to attribute it to an unholy cause. O, No. Reason recoils from every hypothesis but that of the Bible that God is the author of all human suffering, and that the same God who destroyed the world by a flood holds the same in reserve for a more awful and consuming literal Judgment of the last day.

We read in Revelation of the wrath of the Lamb, and that Jesus "treadeth the wine-press of the fierceness and wrath of Almighty God," and of great Babylon which came in remembrance before God to give unto her the cup of the fierceness and wrath of Almighty God;—and again of the great wine-press of the wrath of God, and of the man who worships the image and has the mark of the beast in his forehead, one of the sect names of blasphemy, that he shall drink of the wine of the wrath of God which is poured out without mixture (undiluted) into the cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy angels—and the smoke of their torment ascendeth up forever and ever."

This is the God of vengeance that sweeps the earth now with tornadoes and floods; not that they are greater sinners in Georgia or the Ohio valley than on the hill tops, or in unmolested regions; but that these little gusts that topple over a leaf here and there of human hopes, are only the prelude to that hurricane of wrath that shall sweep our solid globe when the heavens shall be rolled together as a scroll and the elements shall melt, and all animate nature be consumed for the curse of sin!

Remember that these earthly judgments show the same God that devastated the cities of the plain, as the God of heaven to-day, the Father of Jesus, unchanged, since he thundered on Sinai, and now thunders in the tornado and the flood as well as in the faithful gospel warning of his true saints, and is just about to thunder the requiem of the world's hope in the dread trump of the last day!

Reader, don't be deceived or flattered by the delusive dreams of a God of love which Satan's gospel ministers are spreading to hush your consciences to sleep!

His true love is wonderful enough, past finding out, in the gift of his Son to die for us, but this sunlight of love has a dark back-ground of wrath to heighten its colors. Don't forget that! The very love will intensify the blackness of your despair if you don't repent!

O, all that smoothness and softness of modern holiness hypocrisy, which condemns sin, if at all, in such trimmed speech and oiled words as to indorse what it professes to



condemn, betrays a mind and heart the very opposite of Christ and of God. To tell the truth of the false as Jesus did, and call them *fools, serpents, children of the devil* in the use of his own words will give greater offense to the present generation of Christians than any sin can give. The Spirit of Christ to them is the spirit of Satan, and so vice versa, because they don't know God nor Jesus Christ whom he has sent.

There is a meekness and gentleness of Christ every saint shows, which bears all personal wrongs unto death, loving our injurers; while at the same time like Jesus it has a tongue of fire for all sin and hypocrisy, a spark of that which shall consume the wicked in endless torment!

The meekness and gentleness so agreeable to the guilty is the mark of modern holiness, but the spirit of Elijah and of Jesus is almost unknown.

There is not a sectarian meeting nor a holiness band of the second-blessing type, but would to-day put Jesus more fiercely out of synagogues than did the Jews of old.

There is no selfish clique or sect in the religious world that would tolerate Jesus in his fidelity of speech, as soon as they would a tiger or mad dog, in any of their meetings. But this is the Christ and the God who is to be our Judge!

What a pitiable condition the blind multitudes of Christendom are in! And yet Jesus has his own in the midst of all this rubbish of carnality and sins, sheep who know the voice of the shepherd.

#### THE ATONEMENT.

I have not space here to speak of the atonement, but will simply say that the niche of hope for our guilty race left in the universal ruin is found only in the sacrifice of Calvary. I have no speculations upon it. I only give the facts attested by Scripture and human experience that there is hope nowhere else. Jesus the innocent Son of God did suffer, and it was not for himself for he had no sin. I accept the testimony of God in Scripture that he died for sinful man. The proof I have of it is my own and all human experience. It saves, and nothing else does save from sin. This is enough. It matters not to me how a machine is made if it only does work I need. Jesus saves, and I believe him. I believed him before I was saved, in a sense; My conscience convicted me of the whole truth. I could not escape it without adding to my guilt by believing what I knew to be lie. At length I believed with my heart and was saved. He bore my sins in his death, I know it, I feel it, I experience it, and that is theology enough for me. I have seen hardened wretches made fit companions for holy angels by this faith, hence I know this faith is of God, and that all else is a lie of Satan.

No sinner was ever saved by any teaching of God's love that has no wrath for sin; nor by anything else but the merits of Christ's atoning blood. And this is Bible too. The Bible and human experience both are my witnesses for the atonement. The blood that turns away the wrath of God from the sinner that truly believes and repents. The sacrifices under the law show precisely the relation of the great sacrifice for the guilty. The whole Bible points to that sacrifice.

The great desire of Jesus to eat the Passover with his disciples, which he did eat with them and nothing else, was only to fix the finger of this type from the blood on the door posts in Egypt which shielded Israel, to make it point the Jew hence forth to that blood, the substance of all shadows, which by faith we sprinkle on the door posts of our spiritual house shielding us from all condemnation for past sins when truly repented.

No sinner's conscience was ever relieved from guilt, no heart was ever purified without this faith. All trust to self, or to God's love, or Christ's love, only sinks us deeper in the mire of sin, until a view of deserved wrath drives us to the blood of atonement, and the Spirit witnesses that it has been sprinkled on the door-posts of our hearts.

No heathen was ever saved however ignorant of Christ, except by a sense of guilt and terror for deserved wrath he confessed his ruin and pleaded the mercy of Deity according to the light he had. The love of God is no shield for a guilty conscience, but mercy is. When the sinner pleads mercy he finds acceptance. Undeserved pardon is the only plea of honesty or hope for a guilty conscience! Jesus in his death just fits this only spot of the sinner's need. For the sinner to say to God or Christ; "You love me, therefore I believe you will save me" is to persuade God by a lie, is to boast a confidence which is presumption.

But when the sinner says: O, "God be merciful to me a sinner," I know you justly abhor me, and you would be holy if you cut me off forever; I don't ask you to love me as I am, I know you cannot love me and be a holy God, but I plead thy mercy; I ask what I do not deserve, not for my sake or thy sake, but for the token of mercy which I see; There is a sacrifice somewhere. There is something that stays the hand of Justice, whatever that something is; I see it, I know it, Amid the universal ruin I see what gives me hope, on the dark storm cloud I see a rainbow; I cannot fathom thy plans, but for thy mercy's sake save me and make me what thou wouldst have me be, one that thou canst love and not tarnish thyself." This prayer from one who never heard of Christ would bring to that soul all the grace of the holiest saint that ever lived. The blood of Christ would avail for such faith without the knowledge of God's plan.

I will close this by repeating the alarm for that greatest peril of our times a hope built on the love of God or of Christ for sinners as they are, and which diminishes aught of his wrath for sin unrepented in any of his creatures.

"The wrath of God is revealed from heaven against all unrighteousness and ungodliness of men who hold the truth in unrighteousness."

All those teachers are sent of Satan who preach God's love for sinners as a ground of human hopes, because it is a lie.

It makes no difference whether they preach that God loves sinners without an atonement or with an atone-

ment. It is the same in either case. The effect of such a gospel is, to save the guilty.

But to preach the word of God toward all sinners, and at the same time hold up the offer of mercy on condition of repentance in sin, honest confession and a restoration to holiness to preach the same that apostles preached which is the truth. The death of Jesus is the ground of hope only for such as renounce all other hope. Those who trust the love of God for sinners will be horribly disappointed. This is not the gospel. But if we confess the justice of our condemnation before God, and plead only his sacrifice mercy, the death of Jesus, as our hope with sincere repentance for our sins, we are forgiven and restored.

The most deceitful and false work done in modern times is that teaching the love of God and of Jesus that hides the wrath form, and smuggles us into hope without true repentance and holiness of heart.

[A Brother in Summitville, Tenn. requested an explanation of Acts 21:20-26, so we have written the following.]

#### The Word of God on the Ordinances of Moses.

Thus saith the Lord, in Acts of the Apostles 21:20-26.

20 "And when they heard it, they glorified the Lord, and said unto him, Thou seest brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs."

22 What is it therefore? he multitude must needs come together: for they will hear that thou art come. 23 Do this that we say to thee: We have four men which have a vow on them; 24 Them take, and purify thyself and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them."

This was twenty seven years after Pentecost.

How is it possible that men can read this word of God and then say that Christ and apostles were not under the law of Moses, and that they were not subject to that law of types and shadows until near the end of New Testament history when Paul wrote his epistle to Hebrews or Jewish believers, thirty one years after Pentecost.

"Thou seest how many thousands of Jews there are which believe, and they are all zealous of the law." This is what James and all the elders or apostles at Jerusalem said to Paul. They were all Jews. And all Jewish believers were zealous for the law. This admits of no exception! This is from the highest Bible authority, the apostles at Jerusalem. They were all yet under Moses practicing the rites of the law. Whoever disputes this disputes God, and is a liar if he says so.

It is a serious thing to take the word of God and give it the lie by saying that the law was ended at the death of Christ, and that its types and shadows were done away. Yet this is the presumptuous falsehood of every one who teaches that we are under the outward rites practiced by Jesus and apostles. But read on:

"They are informed of thee that thou teachest all the Jews among the Gentiles to forsake Moses, saying they ought not to circumcise their children, neither to walk after the customs."

All who advocate outward rites do affirm this very thing of Paul and all the apostles that they did turn the Jews from circumcision and from Moses.

But we see that it was a lying report, and not true. Paul had never yet advised any Jew not to be circumcised. But just the contrary, he kept the law of Moses himself and taught the Jews to keep the Passover and all outward rites up to this time. The very thing which the enemies of Christ accused Paul of, is what all ritualists now say he did, turn from Moses, and leave the rites of the law. It was a lie then, and is a lie now.

Hear the apostles to Paul further:

"We have four men which have a vow on them, them take and purify thyself with them, and be at charges with them, that they may shave their heads and all may know that those things whereof they were informed of thee are nothing, but that thou thyself also walkest orderly, and keepest the law."

This is plain and cannot be misunderstood. Paul submitted to Jewish rites in the temple to assure the Jews that he still kept the law of Moses, and that the charge against him that he had turned from Moses, was false. This is what the apostles said to Paul, and this is what he did, to affirm that he was faithful in all the rites of Moses.

How can men oppose their assertion to this combined testimony of Paul and all the apostles at Jerusalem, that the apostles at this time, twenty seven years after Pentecost, were not under Moses?

"Then Paul took the men, and the next day purifying himself with them, entered into the temple to signify the accomplishment of the days of purification until that an offering should be offered for every one of them."

So Paul submitted to the rites of Moses' law, and had sacrifices offered for him to prove to the Jews that the charges against him were false, and that he still kept all the types and shadows, and had never persuaded any Jew to give them up. On the contrary we read in his letter to Corinthians 7:17, written one year before this, he ordains that he, that is a Jew remain a Jew, and be that is uncircumcised remain uncircumcised. In fifth chapter says: "Christ our Passover is sacrificed for us, let us keep the feast." etc. So Paul had up to this time taught the Jewish believers to keep the Passover and all Jewish rites. In 11th chapter 20 to 30, he describes the same Passover, and says it is not the Lord's supper, but their own supper which they did eat, and then tells them how Jesus taught his Jewish disciples to eat it, twenty times calling the same feast the Passover and feast of unleavened bread. But these facts all together and we see that up to this time, one year after his first epistle to Corinthians, he declares and proves to the Jews at Jerusalem with the authority of all the apostles that the rites of Moses were all in full force with all Jewish believers, but that Gentiles only were excepted and freed from all the rites.

Some say Paul submitted to the rites of the law merely to deceive the Jews and make them think he was all right with Moses, that James and all the apostles with Paul conspired thus to lie to the Jews.

Oh, horrible imputation against them and the Holy Ghost! No, Paul was true, and did what he had always done and taught the Jews to do, to keep the law of Moses, he being a Jew, and no Jewish believer had yet forsaken Moses. He did not act a lie in submitting to Jewish rites to assure them that he walked orderly and kept the law. God could use no liar as an apostle of his.

We can see the fact from this history that all the apostles, and Jesus before them kept the law of Moses up to the time of Paul's captivity, and until thirty one years after Pentecost when the epistle to Hebrews was written, which is the first instruction the Jewish believers had to leave Moses.

These are the facts on the authority of all the apostles. Whoever disputes this is infidel to God's word. If we deny what Paul and all the apostles at Jerusalem affirmed we deny all Scripture, for it is all one and the same inspired word.

Paul in Hebrews 9:10 affirms that the old tabernacle stood in meats and drinks and divers baptisms and carnal ordinances. And we must either deny his authority and all scripture or confess that the rites and ceremonies perform by Christ and apostles were all under Moses. And there is only one question left, and that is

Shall we follow Christ and apostles under Moses, and keep the fleshly rites, or shall we accept the gospel to Gentiles, and last of all to Jews, which requires no outward observance?

Shall we accept Christ as our only priest, a complete Savior, or shall we make the law of types he fulfilled necessary to our completeness in God's kingdom?

This 21 chapter of Acts, 20 to 26 verse, shows the fact that up to this time and hence until the epistle to the Hebrews thirty one years after Pentecost, under God's plan and authority the Passover, circumcision, and Jewish baptisms and all outward rites of the law were strictly kept by apostles and all Jewish believers. This confirms the fact that Jesus no where had yet abolished those rites of Moses for Jews, but only for Gentiles.

We learn also from Christ and from this and all scripture that it was God's design that the gospel should be fully preached to all Jews before the partition wall was fully removed. Jesus said go not among the Gentiles, nor any house of Samaritans but only to the lost sheep of Israel.

Eight years after Pentecost, Cornelius the first Gentile was admitted by special revelation from God. Nineteen years the Council at Jerusalem admitted Gentiles without the rites of the law. But Jews were not freed from the law until Paul's special letter to their thirty one years after Pentecost.

It was not by any mistake of the apostles that they were yet subject to the law of Moses so many years, but it was strictly in accordance with God's plan that the rites of the law should not be abolished until by them the whole world had been brought to Christ.

The rites of the law did not become useless at Christ's death, although they were then fulfilled. But the chief use of the Passover and baptism and the other types were after his death in showing men the meaning of his sacrifice and work.

It was not before the death and ascension of Christ, nor before the Holy Spirit came that the Jews themselves could understand their Passover, and baptism, and earthly temple with all its typical services. Instead of being abolished its chief use was now to point men to Christ, and show forth the true nature of his work. It is true these shadows were to end in Christ's coming, but not until he had fully come to them in his spiritual kingdom in every believer's experience. The law was now the school master to bring men to Christ. After the Jews had been fully tested, and the Gentiles without the law, had fully received the end of its types and shadows having understood it from the Old Testament record and from the Jews who had these rites, then finally their use and importance ceased, and the apostle now in the epistle to Hebrews instructs all Jews to leave the shadow altogether for that tabernacle not made with hands. And Paul says to them: "Let us therefore go unto him without the camp bearing his reproach for here we have no continuing city."

These are facts which the Bible record shows, and hence all teachers who would turn both Gentiles and Jews back under the law with Christ and apostles to types and shadows for perfection by the flesh when Jesus has fulfilled all these things and teaches us only a spiritual kingdom, are doing precisely the same as Paul condemns Galatians saying "Let them be accursed."

#### The Devil's Gospel Trio.

I read a story of Jacob and Theodore and and it wanted one more character to make the brotherhood of gospel lies complete.

Theodore professed entire sanctification by the blood of Christ, and was gloriously blessed at every meeting, but in his business relation was dishonest, covetous, and a worker of iniquity.

Jacob was quiet in meetings, and did not have such ecstasies of feeling, but he tells his experience of righteousness in his practice. He many times was tempted to do wrong, but resisted every time. He sacrificed his property, became poor because he would not be dishonest, and he was happy because he followed the voice of his conscience, and had plenty of righteousness of his own.

There is another brother of this same family. His name is substitution. He don't pretend to any holiness or virtue of his own, but is entirely sanctified in Christ as a substitute. He lies, and steals when he can escape detection, and does any other iniquity, but says Jesus cancelled that on the cross. He says God counts him holy although it is a lie, because Jesus is holy. He reckons himself dead to sin although he knows all the time it is not true. He takes it by faith although it is contrary to the facts of his daily life of sin, because he understands this is the gospel. Paul says of those who do the works of the flesh they shall not inherit the kingdom of God. But his faith claims salvation against reason, revelation and all other evidence.

Such are the devil's gospel trio, who will hear from the Judge: "I never knew you, depart from me ye that work iniquity."

They all profess the name of Christ, Theodore like the pharisee of modern holiness, feels holy, and glories in being saved through and through by the blood because he feels it in his soul, but his life proves it to be a lie and that he is deluded of the devil. He hates the real truth and its God, and knows nothing about righteousness of heart.

Jacob is the old Pharisee over again with the name of Christ put on. He never prayed the prayer of the Publican, "God be merciful to me a sinner," but with the pretense to faith in Jesus, sought a righteousness of his own. With his carnal corrupt heart still in him, as he says, he felt like fighting an enemy, felt awfully tempted to take advantage in money matters, but by his own will power and virtue he resisted every time, made great sacrifices of lust and passion, became poor, and endured many privations of the good things his heart coveted, and by self-inflicted torture and denial of his flesh he earned a righteousness, that made him happy, so that he boasted over Jacob, and said: "I thank God that I am not as other men," or as Theodore the hypocrite, nor that poor publican yonder, for I have done many good things, lived honestly and paid my debts, made myself poor to be right, etc., etc. Poor vain, proud pharisee, he knows nothing of the righteousness of God by faith.

The third one, Substitution, is a self-confessed sinner, and just like the two others is sure of hell where all sinners go while they all have a lying pretense to Jesus, who saves men from their sins, not in their sins, nor by any good works they can do.

The Publican unlike the three above described, comes to Jesus just as he is without trying to make himself any better, and cries for mercy and salvation until he gets it. And he goes away justified (saved) rather than either of the others. And he does no good work, nor attempts it because he knows it is useless, until he is born of God. When God converts his soul, and not before; when the fountain is pure and not before, then all the acts of his life which flow from it are pure. He feels no temptation nor desire to fight or cheat nor do any other wrong, because it is not in his nature. He is born again, and naturally without any struggle but with delight does the whole known will of God.

Man-made churches, man-made ministers and man-made editors are all the same false work of Satan with which to deceive mankind. When man undertakes to set the members in Christ's body, or put the body together, he is undertaking a greater work than to make a human body with a soul in it, and its members in their places. He is simply acting a greater fool in this particular than was ever shut up in any mad-house.

Yet every denomination makes its editors and ministers entirely by human calculations. And all such editors made by man are the tools of men. They take up the profession precisely as a doctor and lawyer and carpenter take up their trade to get a living by, and to get honor and reputation.

Nearly all religious papers are started in this way by human calculations of a society, or a company of two or more agreed in it, or else one person inspired by ambition, to be a reformer perhaps, or by a love of publishing business, goes about it just as men go into any other business, as something that they like or prefer to other employments.

I want to say that God's papers or ministers are never started in this way. Man's calculations have nothing to do with it.

#### TOO MANY PAPERS.

One writer says there are so many papers I can't read them all. So let us have a convention of the whole church to institute one paper for the one universal church, with different departments for different editors, but under the management of one or two while the rest are all relieved of this duty and can go to preaching.

Let us turn to the facts of Bible and church history for light. Suppose that in the days of Elijah, Micahiah, Jeremiah, or later, Luther and Wesley, the whole church had held a council, say the four hundred and fifty or more reputable preachers of Israel, or of the church in Luther's or Wesley's time, and had decided in that council who was to furnish the messages from God to the people of their generation, what position, think you, would have been granted to God's prophets?

They did have such councils, conventions, diets and courts of the religious authorities and elders, but the trouble was the Elijahs, Micahiahs, Jeremiahs, Pauls, Luthers, Wesleys, Knoxes and all other of God's ministers refused to come into the arrangement. They all continued their editorial work of God's messages to his people just the same, although in every case they were counted out of every ministerial association or arrangement of men. Although Jeremiah's first editorial message was burned up, he wrote another. And so Luther and all the rest of them kept on their editorial work in spite of popes, councils, friends, foes and all the wise and judicious regulations of the authorities who sought the peace of Jerusalem more than its purity. Ahab verily thought Elijah was the trouble of Israel, and they could have peace and harmony if they could only regulate or get rid of him. But Elijah told Ahab he was mistaken, and he lovingly invited his four hundred and fifty good ministers to the brook Kedron for their final discharge from their onerous editorial duties.

#### TOO MANY PAPERS, TOO MUCH READING.

O, No. This is a mistake, a misapprehension of the facts as saints of God see them.

It is true there never was such a flood of religious papers as now. Every one that gets a little light catches the universal distemper of printing-press-on-the-brain.

We read in Revelation, *And Satan stood at the woman with a child which fled into the wilderness, sent after her a flood to drown the child.* Since Satan has failed in his old effort to muzzle the press by the sword or by money and the whole truth is being published, he has sent after the printed truth a flood of papers to drown it, hoping that in the multitude of reading God's messages will be lost.

But, Glory to God, it is a failure. This last desperate effort of the devil is all turned to gospel account. In this famine, not of bread but of hearing of the word of God there are thousands of hungry souls who have an appetite for God's truth, and can't be fed on saw-dust. None but hypocrites, whose stomach is like an ostrich, can relish the mass of holiness reading of the day.

The sheep know the shepherd's voice. They will not hear hirelings, but flee from them. All the false gospel reading is doing the important work of sifting out the false ones in the holiness and come-out movement. All those who are out of Babylon only in name, but have its corruptions clinging to them, all who are carnal and destitute of vital godliness are sure to catch on those papers that skim over the surface, and that have anything of Babylon in them.

All those come-out papers and holiness papers which retain Babylon ideas and principles are useful in catching all the drift-wood, so that the stream of salvation flows clear of these obstructions. Every child of God knows that it does not take but a very trifle of our time, to read all there is printed in these days that is genuine bread of heaven, which has the whole offence of the cross, for this perverse generation.

Instead of a flood, there is a famine still of the genuine word of God by press or tongue.

God is managing this editorial business himself, and his true servants cannot be brought into any arrangement by men. I bless God for the come-out and all other papers which serve as a sieve to catch all the shallow water pilgrims, and sift them out. This is the plan which is reducing the too respectable numbers of come-outers, I hope they will all be got down to Gideon's three hundred, who can lap water, for we want no others.

The gospel of the cross on one side, and all the sweet holiness, ordinance and come-out Union-sect papers on the other side are separating the multitudes. God bless the sifting work. I don't want any to join our ranks who can't stand the whole truth, who hate the cross and a God of justice. Let the flood of papers accumulate, they help to clear the stream by catching the filth and the rubbish. Those who are born of the true God cannot be deceived by what pretends to be his word.

We want to keep our hands off from God's ark. He will manage his editorial business, and all will be to blame at last if they fail to distinguish between those whom God has sent, and those whom men have chosen, or who have sent themselves.

There is one test by which all may judge who are false, which Jesus gives. "Woe unto you when all men speak well of you." Although false teachers are often disreputable for their own faults, yet true gospel teachers never fall of the hatred of the church and generation in which they live.

#### GETTING UP A PAPER.

No paper for God was ever got up by men. God puts his truth as a fire in the bones of some Paul, Jeremiah or Luther and out comes the epistles, the roll, the books and papers which reform or damn the church and the world according to the choice they make. Men of God were burdened with tears and groans for Zion which required their utterance. Finally the pent up fires of truth, terrible rebukes, warnings, and admonitions burst forth. The church never had any more to do with setting up a Luther or Wesley or any other publisher of God's truth, than the pope had with making Vesuvius. Ecclesiastical authority has more to do with the eruptions of that great volcano than it ever had or ever can have with getting up of any genuine Holy Ghost gospel paper.

No papers or preachers ordained of God ever have or ever will be the choice of the church or the generation to whom they were sent, but always will be the very opposite to what they would have chosen.

Hence Jesus (as all other faithful) came to his own and his own received him not. And it is not commonly until after they are dead that they are owned as God's messengers, except by the despised few.

#### COME-OUT SECRET SOCIETIES.

When I was at Rogersville, Mo., where J. Low and Wagner were holding meetings, I was rejected for my faith in Jesus, without water, and without regard to doctors; the morning after they had the feet-washing ordinance meeting, from which all spirits and sinners were excluded who could not perform this rite. An entire stranger to me, probably a sinner of the world, simply asked me the question with not a little feeling of indignation, if the Bible required Christians to have secret feelings to wash feet so that a husband could not be present to see who washed his wife's feet. He said he was not allowed to go with his wife to that meeting which was held late at night, to see what she and they did there. He wondered where was any authority in the Bible for such secret performances.

I replied to him that the Bible teaching was just the opposite. The children of God were the light and not darkness. There is nothing in the religion of Jesus nor of Moses either, that required or approved of secret meetings of God's children. "He that doeth the truth cometh to the light that his deeds may be proved." It is by those whose deeds are evil, who love darkness rather than the light.

It would not do to uncover to the world the Free Mason rites, the candidate half naked, clothed, hoodwinked and cable tied around his neck. It would lose its mystic charm if made public. Precisely so with the ordinance of feet-washing which Jesus never commanded in a fleshly sense, and which his disciples never observed as a ceremony. The ungodly world would laugh at the performance, and its religious charm would be gone. There is no necessity for such fleshly rites to be done in secret for decency's sake and to not disgust the world with Christ's religion.

I bless God there is nothing in the religion of Jesus that won't bear the day light, or that won't command the respect of the ungodly. There is nothing in true religion that does not commend itself to every conscience, and carry conviction to every sinner. Just as Paul says 2 Cor., 4:2, etc.: "Have renounced the hidden things of dishonesty. — Commending ourselves to every man's conscience in the sight of God."

How did this justly jealous husband know who washed his wife's feet? He knew that the Bible said "in Christ's church there is neither male nor female." How would he know that those who were sticklers for the letter about feet-washing, would not be sticklers for the letter which abolishes sexual distinctions just as reasonable?

Of course I would not hint, nor do I believe there was any such impropriety in that meeting. But secrecy in promiscuous gatherings is a great impropriety and contradiction to the nature of Christianity. And secret meetings for such a purpose as washing feet naturally suggests guilt. Innocence and purity never seeks to hide its spiritual deeds. It is only works of the flesh that needs a cover, but Christianity has no works of the flesh.

#### Liberty of These Columns and of Gospel Meetings.

Samuel Nutt who signs himself the "Spirit of Truth" in Farmer City, Ill., tells much sharp truth, but some things not true. He says if I don't print his writings then I am just as much antichrist, as those preachers who refuse to let us have the liberty of their pulpits. I know this is not true. If I have not got the means to hire other men's writings printed, and can hardly raise means to print my own writings who is to blame? Am I lording over a brother's conscience because I cannot afford to print his writings? Has Samuel Nutt ever had means to print his writings? He is not to blame if he has not means to print my writings or the messages of any other child of God. If he is the Lord's and his money is the Lord's I have just as good a right to use the liberty of his money to buy me an overcoat as I have to use it to print my gospel writings. The STUMBLINGSTONE is only the name of my writings and selections which with great sacrifice I have means to print. He ought not to say it is lording it over his conscience to decline the expense I cannot afford, although some of his writings would be very acceptable. There are perhaps five hundred letters and articles from brethren on hand which I would be glad to print, but cannot. Is this antichrist? Does the fact that I am poor and cannot enlarge my paper to accommodate all communications sent me make me blame worthy?

Perhaps he would have me leave out some of my writings and publish his. But how is it, when God calls a man to be his mouth-piece, is he to be mouth-piece for other men, or for God? Is he to deliver messages men give him, or what God gives him? Did God ever call a man to preach other men's sermons, or his own, which? If I am God's minister or editor shall I publish what God gives me, or what men give me instead?

Besides, I am receiving thousands of requests, and some money from the Lord's poor, to give them the gospel from my mouth; shall I send them some other man's preaching, and use their money for something they did not send it for? I could not be so unjust.

In regard to pulpits and gospel meetings, if I asked a preacher to preach what I give him to say, then I would be the antichrist. He would have a right to refuse me. But when I ask the privilege of speaking my own messages from God to his people when it does not interfere with his liberty, he has no right to refuse me. Of course there is order in every gospel meeting. We have to speak one by one. When the speaker is through, or when the pulpit is unoccupied there is liberty for every minister of God to speak if he can get any body to hear him. Whoever cuts off this liberty is antichrist. Of course if I appoint a meeting to preach I expect to bear the expenses of that meeting and not compel the preacher or society to be at expense for my sake unless they choose to.

In every gospel meeting there is usually time enough for all to speak who want to, and where the Spirit of the Lord is there is liberty.

But I have also had experience with fanatics in some meetings. I have held, just as with some who claim liberty of my press which is the same as my tongue.

I have had them claim the right to occupy the stand on Sabbath morning when the people were all out to hear me and I had announced that I would preach. I had worked hard to bring the tent, prepare the ground and gather the people to hear important truth, and the concealed and deceived man who had offered no help in the meeting before, was on hand the only hour I could get the ears of the people, and claimed the liberty of God's house to shut off every one that had a message from God off and took the time to pour out his senseless twaddle until all were tired and left the ground.

Such is liberty all on one side, the most outrageous antichrist lording it over God's heritage! I have learned by experience to guard against such liberty as that, and have no more trouble on that line.

Those who have the Spirit of Christ know their place, and allow others who have the same spirit to have equal chance with themselves, or rather they are concerned only to get the truth to the people and care not who does it, if it can only be most effectually done. There is no self in the matter, but only to get the truth needed to the people, and they will do it with God's help in spite of all the powers of hell.

I want to say to Samuel Nutt and every body else I will open my own house or any place at my command to any body to speak who wants to speak for God provided he does not interfere with the liberty of any others to deliver the messages God has for them. I say the same also of my paper and press so far as it will not tax me and the saints with any expense, and so as not to hinder the work of publishing to which God calls us. I only cannot afford, do not dare to stop or hinder what God calls me to do for the sake of politeness to any man. I must please my Master even if I offend every body else. I am hoping in the mean time, to have room to print all letters sent me which are needful.

#### Letters from Brethren.

Sister Chloe Seckler, of Albion, Mich. has written a letter for publication, of her experience on ordinances which was accidentally lost. I trust if found, it or another will appear in our next. We insert extracts of another written since. She is known and esteemed by all the church in Calhoun Co.

ALBION, March 11th 1884.

TO THE BRETHREN and church of God: I will try to give a little of my experience with the Church, so-called, at Albion and vicinity. I have been here four years and as yet we never have all agreed or been of one mind, and by the grace of God I will tell the reason why, to warn others who may have the same experience.

When we first came here there was a brother here by the name of See, who believed in healing faith as we also did from our conversion. But in this fanaticism began to work, for he made a test of our religion that we should use no remedies. And when we did he said we crucified our Lord by not trusting in God for healing. We don't always have that faith in sickness that we do some times when it is God's will we should. My family have been healed many times in answer to prayer, but it was when I was led of God to lay them on the altar in such cases of disease that God would be glorified thereby.

Then, again, the next thing that caused division was by the same man saying that a woman had no right to lead in a prayer meeting. And the trouble about this came very near breaking up the meeting. He made it a test, that if the Lord laid it on his wife to lead the meeting he would believe it was of God. But as this was not done, he said it was not of God.

The next thing after this that came along was the test of ordinances or outward rites, when certain brethren came here that did not believe in them. This same brother See said they were wolves in sheep's clothing, hypocrites and children of the devil on this account. I was at that time a believer in them having heard them preached by this brother and other leaders. My husband had begun to, see different and stood out of them and was also rejected by the same and other leaders. I had been unsettled on this question a long while. When I was very sick at one time this condemnation was thrown up to me. I was in great darkness and suffering under this condemnation. When I was able to go out to a meeting, when the Long brothers and John Low were present I was made to feel by the spirit that was there that I was a child of the devil, and confessed that I had done wrong, and would walk in the commandments.

At this time John said he would after this make ordinances a test of fellowship, and asked forgiveness that he had not preached them as saving before. One sister who said she was complete in Christ without them was condemned, and next Sunday with some others was baptized to wash away the condemnation in literal water. My husband was rejected and at length I was blamed for upholding him while he was believing in Christ alone. Well, as I saw he was living just as good as I was I could not condemn him. But it was soon revealed to me that we ought to be of one mind and not divided. So I began to read the Bible for myself, to search out this thing. The leaders became jealous and wanted to know if I had not seen enough. They said they were right, and that I knew it and couldn't get around it. But I had seen just enough to search the Scripture to see if these things were so. And I praised the Lord instead of converting him to my belief. God made me to see it in his own way. I was so I could hardly spend time to get the means I was so interested. And now I find that those who fight for ordinances are, ignorant of the Word themselves but take what Brother so and so says, and not Christ. He says the letter killeth but the Spirit gives life. The lines have been drawn here so that we cannot worship together any more.

As they would not hear Bro. Johnson any more, our prayer went up to God that he would send some one. He answered prayer and sent a brother Gilman who was a stranger to us all, and he came here by the request of those who uphold ordinances, but did not know his mind on them. They all received him as a minister of God by the Spirit until they found he also had nothing but Jesus. Then they rejected him. By the Spirit they received him as a minister of God but by the flesh they rejected him as a child of the devil.

[But this brother held meetings in Clarendon, and God was with him in power. Although he was rejected and received again, and had great trials and conflicts the truth had glorious effect. And the most interesting thing about it was that God sent him and not any of us and that he got all his light from God and not from our writings nor from men.] Ed.

I repeat the warning elsewhere given against a paper called *Zion's Watch Tower*, which is misleading some pilgrims by its plausible reasoning from the pit. It denies eternal punishment and the God of the Bible and teaches a false love full of soul poison. It is the worst and most dangerous form of Spiritualism. Its God is no other but the devil.

#### NOTICE OF MEETINGS.

We invite a general assembly of the church of Jesus Christ in the region of Ohio and Michigan and everywhere to be held at our place of residence and in Toledo, Commencing Friday evening, May 2, and holding over Sabbath. All saints of God whatever their light or convictions are invited to equal liberty in this meeting who hold in all the essentials the faith we publish, the one essential being the law of brotherly love, which rejects no brother for any outward things, while it holds to the only vital doctrine of repentance for all sin and salvation by faith in the Jesus now hated as ever by the carnal mind.

We have already heard from several saints from different states some preachers and others who expect to be here at this meeting.

There will be preaching by one or more as the Lord shall lead, and testimonies and prayer at each meeting, every evening, Saturday and Sabbath morning at 10 o'clock. Afternoon at two and again at night.

The case of Ansel M. Raper, or any other charges or questions, will be referred to the church on Monday at 2 P. M., instead of Saturday.

The only object of each meeting will be the vital issues of the gospel of salvation from sin, and not questions of words, or forms, or creeds. The sufficiency of Jesus as Savior will be the central truth of the meeting, and liberty for all to work for salvation from sin. The meetings will be continued until the Lord indicates when to close.

That we may be prepared to entertain brethren we ask that all who come send word as long as possible before hand. Let all come who can.

#### Camp and Tent Meetings.

One at Gaines Station, Mich., June 10th; June 17 in Shiawassie or Gratiot Co., June 24 at Roxand, July 1 at Clarendon; July 10 at Toledo. I may change or alter the above as I hear from brethren. Also I ask to hear from all other-points East and West for any further appointments. I cannot go everywhere, and my means are limited but I will seek divine direction and go where it seems to be God's will as I may judge by what I hear from brethren and other considerations. I may go as far as York state in August.